

Sufism Today

Sufis propagate their beliefs under different names and slogans. The most common ones are: Tableeghi Jamaat and "Traditional Islam."

TJ usually appeals to the immigrant Muslims; 'traditional Islam' is designed to attract the youth, i.e. the second and third generation Muslims in the West.

'Traditional Islam' proponents [you will learn more who they are below] propagate their teachings among the youth through 'Deen Intensive' and 'Rihla Summer programs,' and 'Nawawi Institute' programs.

Please take some time and read them slowly and with an open mind.

Everyone is free to come to their own conclusions.

(1) The JAMAAT TABLEEGH and the Deobandis

Clear, simple language.

www.ahya.org/tjonline/eng/contents.html

(2) Jamaa'ah at-Tableegh: Teachings of Shirk in the book -"Fadhaa'il A'maal"

A little stern in choice of words, but painfully accurate.

www.fatwa-online.com/deviantgroups/jamaaahattableegh/0011001.htm
www.fatwa-online.com/deviantgroups/jamaaahattableegh/0020303.htm
www.fatwa-online.com/deviantgroups/jamaaahattableegh/0020506.htm

For another viewpoint, read 'Reality of Tableeghi Jamaat' by 'Mufti' Nawwal ur-Rahman:

http://hajirahfoundation.org/audio_fatawas51-60.php#60

After you have read the above, you will better understand what the Debates mean when they talk about Abdaal and Qutob. Their current muftis like Nawwal ur-Rahman also hold and propagate this belief:

<http://hajirahfoundation.org/audio-fatawas1-10.php#5>

THE NAQSHABANDIYA UNVEILED

www.java-man.com/Pages/MiscIslamic/Naqshabandi.html

TRADITIONAL ISLAM

What is it?

In the words Aftab Malik, of one of the sufis and proponents of 'traditional Islam':

"Traditional Islam means different things to different people

depending on the context. Roughly, I understand it as the legacy of the juristic, theological and spiritual interpretive communities that forms around the third century and continues on. These interpretive communities developed a particular set of paradigms, symbolism, and linguistic specificity that constituted the mainstream tradition of Islam. It could be seen to be a continuity in these areas, and something that was taught from one generation to another through a process of transmission and isnad. When the isnad breaks, you could say that the tradition has broken, and what replaces it are the opinions of people who really do not recognize traditional scholarship. In-fact, they react against it and try to deconstruct its importance, simply because they haven't received instruction in this way. They deem it antiquated and irrelevant. Without a chain of authorities leading from one scholar to another, which ultimately leads back to the Prophet Muhammad, anyone could just about say anything, and we are seeing the effects of this phenomenon now."

Who brought 'traditional Islam' into West? Who are its champions in West?

"Personally, I think that this change has come about as a result of the very hard work primarily carried out in the English language by people like Shaykh Hamza, Shaykh Nuh, Shaykh Abdal Hakim Murad, Imam Zaid Shakir, Dr 'Umar 'Abdallah Faruq and others. The word 'tradition' was unheard of before they began to speak and articulate it. Now, everyone is talking about 'traditional Islam' and 'tradition'. I think through their influence, people have begun to produce more books, tapes and magazines in this line. We also have e-groups that disseminate traditional fiqh. These e-lists are moderated and answered by students who have been encouraged and motivated by the Shaykh's I have mentioned to go out and learn sacred knowledge. It is truly as a renewal has slowly begun."

Those he does not mention include: Husain Sattar, Muhammad Amin, Muhammad Yaqubi, Abdullah Adhami, and others.

What are the beliefs of these proponents of 'Traditional Islam' or sufis in the West?

Hamza Yusuf
<http://hamzayusuf.faithweb.com/>

Nuh Keller (author of 'Reliance of The Traveler')
<http://www.nuh.faithweb.com/>

In 2002 Hamza Yusuf invited one of the leaders of so-called 'traditional Islam', a sufi from Yemen who even people of Yemen do not know and introduced him to the Western youth as an heir of the Prophet and an 'eminent scholar.' Here is his lecture on sale:
<http://store.yahoo.com/islamicbookstore-com/a3942.html>

He was to incited to MEC, Chicago as well.

Some youth believe that Jifri actually looks like Prophet Muhammad! (www.sunnipath.com --> Question & Answer --> Category 'Caution & Clarification')

Hamza Yusuf flew around with him and some enchanted youth and got photographed. Watch them here:

<http://groups.msn.com/TheHabaib/habibaliandmurabitalhajj.msnw?action=ShowPhoto&PhotoID=160>

Well, seeing and hearing is believing. What does Jifri believe?

Hamza Yusuf's 'eminent scholar' holds urs on the graves, sits in 'itikaaf on the graves and calls upon the dead buried in their graves for help: www.almijhar.net/ra/vedio/kubur.rm

Hamza Yusuf's 'eminent scholar' believes that Shadhili, the sheikh of the tareeqa Hamza Yusuf belongs to, would talk directly to Allah and Allah would respond to him without even an angel in between: www.almijhar.net/ra/vedio/akeeda/tel/shazele.rm

Hamza Yusuf's 'eminent scholar' believes he learned from his grandfather who learned directly from Allah: www.almijhar.net/ra/vedio/akeeda/talaka_3n_rabehe.rm

Jifri believes the Prophet comes and meets people while they are awake: www.almijhar.net/ra/vedio/akeeda/ruea.rm

He frequently quotes fabricated hadith and dreams and visions of so-called 'saints' just like Fadail-e-Amaal in addition to misquoting scholars. All is captured on video with sound!

Are there any similarities between them and the beliefs of Deobandis and TJ's?

Central to 'traditional Islam'/Sufism is the claim that their sheikh, his chain [as Aftab Malik refers to it], and obviously his teachings are pure, unadulterated tradition of Islam. How come? Because he can trace his "chain" all the way back to Prophet Muhammad and from him to Allah!!! Seeing is believing. Here are some examples:

- (a) www.khanqah.com/shajara.htm
- (b) www.sufiorder.org/silsila.html
- (c) www.beautyofislam.org/Shaykh/Silsila.html
(merits of reciting shajara sharif:
www.beautyofislam.org/Shaykh/VirtuesShajarah.html)
- (d) www.naqshbandi.org/chain/names.htm
- (e) www.afzalbiabani.org/goldenchain.html

This is why they refer to their version of Islam as 'traditional Islam.' This way they can introduce anything they want into their teachings and justify it as they have a 'chain' going back to the Prophet!!!

There are roughly 300 of these sufi tariqahs in the West, and 1000 the world over. For links to the entire web of Sufism goto: www.uga.edu/islam/Sufism.html

These 'chained' Sufis hold zikr circles in many American cities, attracting desi and curious Westerners to 'Islamic chanting.'
Listening is believing.
Please listen to Sufi zikring and make your own conclusion if this was indeed the 'tradition' of Muhammad ur-Rasul-Allah:

This link is from non-sufi site:

(1) <http://www.java-man.com/Sound/naqshbnd.wav>

All these links are from sufi-"traditional" Islam sites:

(2) Khatm-ul-Khwajagan: a very popular Naqsbandi zikr
www.naqshbandi.org/dhikr/dhikrin.htm#Short%20Khatam

(3) www.deenport.com/subsections/downloads/hits.php?filefile=files/theHadra.zip&downloadid=13

(4) Nuh Keller was in Lahore, Pakistan a few months ago. He led a zikr circle of "Ya-Lateef." Here it is:

[www.deenport.com/subsections/downloads/hits.php?filefile=files/Zhikr_Latifya_\(0_Gentle_One\)_by_Shaykh_Nuh.zip&downloadid=20](http://www.deenport.com/subsections/downloads/hits.php?filefile=files/Zhikr_Latifya_(0_Gentle_One)_by_Shaykh_Nuh.zip&downloadid=20)

(5) www.deenport.com/subsections/downloads/hits.php?filefile=files/Qasidat_e_Nur_with_Hadra_Style_Background.zip&downloadid=22